3: Low G-5 (1844-1847) 1848
OC6 Iban OC6

made of two pieces of wood bound neatly together with plaited rattans, and bands of brass or silver.

The sword amongst the sea-Dyaks, though often precisely similar to the 'parang,' is frequently, amongst the Sebooyoh Dyaks, of a curved shape, the broadest part of the blade being at the point of its curvature, but not having the backward bend of the handle. It is altogether a more serviceable weapon, the hilt being generally made of deer's horn, very rudely carved. An ornament projecting from the lower part of the weapon, near the handle, serves as a guard for the hand; the handle of the weapon is generally ornamented with brass and silver; the sheath with a large bundle of the fine feathers of the argus pheasant, from which the quill has been pared, which, by its rigidity, would prevent the wind causing the feathers to wave about.

The spears of the sea-Dyaks are made of several forms, but those most used are the broad, double-edged blades, which are about one foot or more in length; these are attached to handles about six to eight feet long, as are also the sagittate blades, which are next in esteem. They are frequently made in pairs, so that their blades fit into a double case; they are then carried as one weapon. The 'sumpitan,' which is a tube of eight to ten feet in length, through which arrows or darts of nine to twelve inches are blown, the points of which are generally poisoned with the upas, are sometimes used by those Dyaks in the vicinity of the Kyans, from whom they have perhaps borrowed the practice; neither bows nor arrows are known in the islands.

5: Roth E-4 (no date) 1892 CC6 Iban OC6

with scarlet cloth. There is another kind much worn by the Sakarangs which resembles a waistcoat more than a jacket, being without sleeves. The Ulu Ais manufacture a coarse white jacket striped with blue. The *klambi subang* manufactured by the Saribas is of finer and closer texture than any other, and is in consequence far more expensive. The thread of which it is wrought is procured from the Malays, and is of a red colour. The lower portion of the back is embroidered with gold and silver thread with a fringe of silk depending from it.

The *dandong* or shawl is worn slung over one shoulder.

The ornaments worn in the ear are various, some in the lobe and others in the outer cartilage. The former are called *langgu* and the latter *grunjong*. The *langgu* of the Ulu Ai is borrowed from the Punan, and consists of a small but heavy coil of brass or copper. The Lamanaks wear larger but lighter ones of lead. Boys sometimes wear a narrow strip of scarlet as a pendant to the ear or a wing of the golden green *chrysochroa* (? *buprestis*) beetle, so highly valued in India.

The *grunjong* is worn in the rim of the ear, which is pierced along its entire length to receive the numerous rings of which it is composed, and it looks uncommonly pretty on the person; but when it is discontinued for a time as it often is from choice or by necessity, as in mourning for instance, and the holes are plugged with wooden pegs to keep them open, the cartilage looks hideously ugly and disfigured by slits. The rings are of brass, and smallest at the top gradually increasing in size until they reach the bottom. A very great many are worn in each ear by the young and vain, while elderly men are content with fewer. The variety worn by the Ulu Ai and Ngkari are strung with white cowries, which are kept in their place by a ruby bead at either end of the line, and are heavier by far than the plain brass *grunjongs* used by the Sakarangs.

The *tinggu* is a pendant worn at each ear to droop on to the shoulder and is only worn by over-dressed dandies. It is decidedly ornamental, being made of thin crescent-shaped plates of brass stamped and fringed with metal.

A *simpai lengan* is an armlet, or as it is literally translated, a loop for the arm. It is worn above the elbow joint and is often of dark wood or carved ivory, but the kind most generally in use is formed from the base of the cone of the *kima* shell (*conus guratensis*), and is grooved on its upper surface. The cavity is filled up with resinous substance, and studded with the scarlet seed of the *michelia* or with a few nassar shells. It is a most becoming ornament but extremely expensive—
A pair of the largest and best, costing £6.

5: Roth E-4 (no date) 1892 ©C6 Iban OC6
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and less to the soil. The hunter usually proceeds on foot, accompanied by his dogs, which run on ahead and beat up the game, while he dawdles about gathering things on the way that may be useful to him. He knows when his beaters are on the scent by their peculiar clamorous bark, and he hurries up to spear the animal they have brought to bay. A Dyak village swarms with dogs, but few of them are fit for the labours of the chase, being for the most part curs that whine and howl and are of no use whatever, except to consume the refuse food and prowl about the premises. They are small in size and of a tawny colour. The breed is known to the scientific world by the specific name of *canis rutilans*. Some are striped with black, others are plain; they are called *saih* or *sabit*, according as they are one or the other. The former are the fiercer looking of the two. The best of them, that is to say, those employed in the chase, are plucky little animals and will worry a boar three or four times their size and not give in until cruelly mauled. Such dogs are worth their weight in dollars to those who are fond of boar and venison, and invaluable to those tribes who, like the Batakans, depend upon the hunting path for their food.

The quarry is carried on the back in a pack-basket suspended from the shoulders, and is cut up at home. If it is too heavy or too bulky to be transported in this fashion it is either cut up on the spot or dragged by the leg along the ground to the nearest watercourse and conveyed home in a canoe. The Dyaks infinitely prefer pork to venison, the former being the richer, fatter, and juicier of the two; indeed the venison of the country is coarse and devoid of fat. There is no waste in the preparation of animal food. The horns and tusks come in for a variety of uses, ornamental, superstitious, and economical. The larger bones are preserved to be hereafter fashioned into knife handles. The smaller bones are chopped up with the meat and fat to be afterwards salted or smoked as choice may dictate. All pickled food, *makasam*, is esteemed, and especially so pickled pork; pickled venison and pickled fish are devoured with immense satisfaction.

The Kiñahs preserve the skulls and jaws of the animals killed by their dogs in the chase, and of such as they offer in sacrifice; but they abandon them when they abandon the village, for it is not permitted by custom to take them away from one place to another.

Spring bows.—As the woods are full of pig and deer, the Dyaks resort to various contrivances to secure these denizens of the forest. Spring bows are set and pitfalls are dug in likely places for them to run against and tumble into. The *peti*, as

5: Roth E-4 (no date) 1892 OC6 Iban OC6

powering the stench the greater is the probability of a bite, as the brute will only swallow putrefying flesh. Fresh meat is carried away between the jaws and hidden in some safe place until it decomposes. The line is a loose one of rattan, many yards in length, and is not made fast, so that the reptile may drag it away with him when he bolts the bait. The buoy at the other end of the line floats on the water and serves as a clue to his whereabouts; and when he is discovered he is hauled ashore and pinioned. While this is being done he is addressed in eulogistic language and beguiled, so to speak, into offering no resistance; but the moment his arms and legs are bound across his back and he is powerless for evil, they howl at him and deride him for his credulity. They then rip up his belly for human remains and hew him to pieces. He struggles furiously at this stage but to no purpose, and is speedily decapitated with an axe. A short stick pointed at both ends is often used instead of a hook, and is secured to the bait in such a fashion that it is swallowed lengthwise. To ensure this result the bait is hung upon a bough overhanging the river, but several feet above the level of the water to oblige the crocodile to spring upwards in order to reach it. The efforts he makes to disgorge the wood work it round so as to stick in his throat crosswise. It is usual to hang a dog higher up in the same tree so that he may attract the cruising reptile by his unhallowed howling.

The Sarawak crocodiles vary in length from ten to twenty-six feet, but the common size is from ten to fifteen feet. They become a public nuisance from the date of their first human meal, and are thereupon hunted to death. Manang Blitang, of Yong, is perhaps the most successful and persistent crocodile trapper in the Rajang River. He is supposed to possess supernatural power over them, and his services are therefore always in request where a seizure has occurred, and the kinsfolk are anxious to discover the whereabouts of the guilty reptile.

The porcupines and monkeys are hunted for their bezoar stones,[1] the squirrels for their fur and their teeth (squirrels' teeth are used for necklace tassels); bears and tiger-cats and panthers are hunted for their canine teeth, their skins being used for war-jackets and seat mats; the hornbills, jungle fowl, and argus pheasants for their plumes for decorating helmets and sword sheaths; the bill of the rhinoceros hornbill is wanted for ear pendants and helmet crests, and crocodile teeth are wanted for ointment cases; bears' teeth and boars' tusks are wanted for charms, and the crimson horn of the *buceros rhinoceros* is used

[1] Calculi formed in their stomachs, much valued as amulets.

5: Roth E-4 (no date) 1892 OC6 Iban OC6

for ear pendants; the helmet of the *galeatus* is used for a sword-buckle.

6. *Fishing.*

The Dyaks are expert anglers, and fishing is with them a favourite occupation. They commence fishing at a very early age, and the habit grows upon them rather than otherwise. They are fond of the water and both swim and dive well. They swim hand over hand like dogs. They never take a header in diving but jump into the water upright, sinking feet first.

Diving for Fish.—They often catch the fish in the upper waters by diving into the rocky pools and pulling them out of the holes and crevices. The *sema* especially are caught in this way.

Curing.—The women cure the fish. They either dry it in the smoke of a wood fire, or cut it up and boil it in brine and so preserve and pickle it, making *makasam ikan*.

Scoop net.—The scoop net is used chiefly by the women who are fond of wading up the shallows, net in hand and basket *suitong*, slung from the shoulder, scooping up the prawns and periwinkles, &c., that come in their way. Sometimes they drop the fish into a hollow gourd which they carry.

Casting net.—The *jala* or casting net in ordinary use is made of *tengang* string dyed claret colour, with *samak* to preserve it, and is weighted with stones if nothing better is to be obtained.

Angling.—They fully understand the use of a bait and invariably bait their hooks. Fish lines are made of the *apieng* palm.

The *Fish-spears* in use are the *penawan* and *serampang*; the penawan is simply a barbed spear with a slender iron fore-shaft; the serampang is a forked spear, furnished with a long bamboo shaft, and with either two or three metal prongs.

The *Fish-traps* in every-day use are the *bubu* and *abau*. They are both of stiff basket work and resemble an acorn in shape; the only difference between them is that of size; the latter being infinitely the larger. The traps are made of the ribs of the apieng palm.

Fishing by torchlight.—Another mode of fishing is to creep along the bank in a canoe after dark with a torch in one hand and a fish spear in the other, to stick the mudfish as they rise to the surface confused by the light. Prawns are also caught in this fashion but with a hand net.

The motives in the badge (fig. 24) represent *lelambak anyam*, a flower similar to that plaited in mats (pl. XXII, *h*), and *dabong lilit*, a dog-tooth pattern in gold thread. 291 531 X

35.901. *Baju sungkit*, an embroidered jacket worn by women; it was made by a Nabai Iban woman.

A plain cloth jacket dyed reddish brown with an applied panel called *tandar* on the upper part of the back, which is much of the same type as the embroidered ends of *sirat*. The white cloth is of coarse texture and the panel is outlined with an inner strip of scarlet flannel and an outer one of yellow flannel. The designs are boldly embroidered in red and blue. A narrow upper border consists of a zigzag, *lelingkok*, with a *pala buntak*, "head of locust", on each apex. The lower border is labelled *pemuchok tubu*, shoot of bamboo. We have no information concerning the design of the broad central band, which is exactly like that on a "little girl's jacket, from Batang Lupar", figured by Ling Roth, II, p. 33.

35.911. Shell *kalambi*. The jacket in figs. 25, 26 is entirely decorated with *buri* shells (*Nassa* sp.) and is an exceptionally fine example of this method of ornamentation, which is now almost obsolete, European buttons being used instead. An immense amount of labour has been expended on the preparation of the shells, for the spire of each has been ground away, leaving a flat piece about $\frac{1}{10}$ in. in thickness containing the mouth of the shell. A second hole was bored and each shell was then secured to the cloth by two stitches made with strong twine (the fibre of pineapple leaves), one through the aperture and down the drilled hole, the other fastening down the narrow end. 291 321 531 X [283]

The foundation of the garment is an indigo-dyed cotton cloth backed with a much coarser native cloth in order to give sufficient support for the weight of the shells. The front edges, side seams and armholes are further decorated by being bound with red cloth. 291 531 X

A very primitive and effective method of fastening is provided by means of three roughly shaped flat wooden discs on the right-hand side; each disc has a hole in the centre through which a string is knotted to hold it in place. There are corresponding loops on the left-hand edge made by tying a piece of twine through the back of a few stitches.

This jacket was originally the property of a Baju Bari Dayak from the Baram river, but there is no information whether it was a man's or a woman's

12: Haddon & Start E-4 (no date) 1936 OC6 Iban OC6

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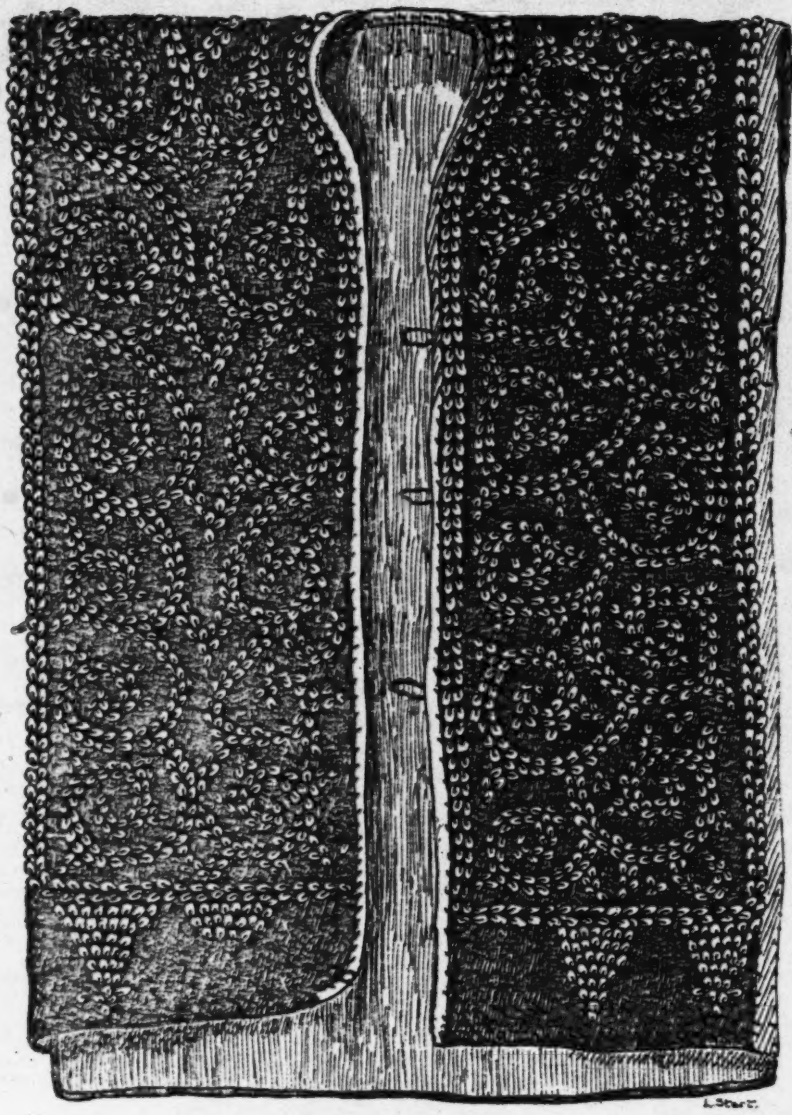

Fig. 25. Front of *kalambi* 35.911, decorated with shells.

[p.50]

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Fig. 26. Back of same jacket with a reptilian motive in shells.

4-2

[p. 51]